

THE CHRISTIAN CENTURY

Vol. XXIX August 27, 1912 Number 35

THE WEDDING CEREMONY

BY WILLIAM E. BARTON

CHRISTINA ROSSETTI

BY IDA WITHERS HARRISON

FOUR HYPOTHETICAL QUESTIONS

ANSWERED IN AN EDITORIAL.

CHICAGO

Foreign Society Notes

The good steamship Nile, sailing from San Francisco, September 7th, will bear D. L. Kline and wife and two children, T. A. Young and wife, Miss Mary Kelly, Miss Minnie Vautrin and O. F. Barcus. Miss Kelly, Miss Vautrin and O. F. Barcus go to China, Dr. Kline and wife go to the Philippines, T. A. Young and wife go to Japan.

Guy W. Sarvin, writing from Nanking, China, concerning the famine, says that one of the most promising methods of relief in that section has been undertaken in the form of a colonization scheme. All over that part of China the hills are uncultivated and produce nothing save grass and scrub which is never alloyed to grow into trees. Professor Bailie of the University of Nanking has secured the co-operation of the government and is starting a colony and teaching the people to cultivate the hills. His idea is to settle poor families on this waste land and develop agriculture and live stock. It is believed that the experiment will lead to great benefit both to the poor and to the farmers in general.

Miss Kate V. Johnson, missionary at Tokyo, Japan, writes as follows: "I have twelve girls now in my home, three of them very little ones, and our work prospers. We had five baptisms recently."

The splendid church at Winchester, Ky., J. H. MacNeill, minister, and J. Harry Allen, superintendent of missions, sent \$850 for Foreign Missions.

Our Brother Alexander, Los Angeles, Cal., a manufacturer, donates a hospital outfit for Africa at the value of \$600. We appreciate this gift very much and express our sincere thanks on behalf of the needy workers on the Congo.

Benevolent Association News

The Association has just received another good annuity gift. This gift came from an unexpected source. It was given by a good man who wants a part of his money to be used finally for the benefit of the "Lord's poor," but who wants to protect his daughter while she lives. He puts his money, therefore, where he feels that it will be safe, and on terms which will make it easy and safe to the Association and his daughter. He has invested safely and generously.

The Christian Orphan's Home of St. Louis, has a number of very attractive boys that are in need of good family homes. Among them is a very attractive boy less than one year old, "Our John" is bright, healthy and full of promise. He needs the blessing of a good home and would bestow a blessing in return.

Not many days ago a letter was received from one of our old preachers asking for a home. He is one of the choicest of our "Old Guard." At one time he occupied the front rank in our ministerial force. He served the best churches and was in demand on our convention programs. He is now an old man and absolutely dependent, with no member of his family able to take care of him. He is certainly deserving of a good home at the hands of churches and brethren who have been blessed by his service. The Association will receive him. Brethren, will you help it support him?

Word comes from a Kansas church to the effect that "dear old Aunt Becky is in the county house." She has been a life-long member of the church. The little church to which she belongs is unable to support her. She begs to be taken from the "county house." The church is not able to raise even the little admission fee of \$100. Surely the Association will be approved if it takes her into one of its Homes for the Aged

without the admission fee. Where is it to come from if the brethren do not supply it?

Charles Medbury, the popular minister of the University Place Church, Des Moines, is to be the Association's speaker at Louisville. His heart responds warmly to the holy ministry in which the Association is engaged. He will doubtless make a great speech.

JAS. H. MOHORTER.

—Descendants of John and Priscilla Alden—the pilgrim lovers immortalized by Longfellow—held their twelfth annual reunion at Duxbury, Mass., last week at the old family homestead. The family is planning a memorial to John and Priscilla in the form of a building to be erected close to their old homestead. There are now 3,000 members of this branch of the Aldens in this country.

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT EDITORS

Christina Rossetti

STERM'S FAMOUS CHAPTER ON SNAKES in Ireland consists of one sentence, and that is, "There are no snakes in Ireland." An equally brief essay might be written on Woman in Literature, for in a sense, there is no such thing as woman in literature—there should be neither male nor female there. As an illustration of that, we are happy to note that the words "authoress" and "poetess" are well nigh extinct. It is said that Christina Rossetti was the first woman who earned the title poet from the English world of letters—before that every woman who versified was put in a class apart as a poetess.

Her death, near the close of the past century, is too recent to characterize her calmly. She was the youngest child in possibly the most gifted family that London ever knew. She was favored both by heredity and environment. Her grandfather, Dr. Polidori, translated Milton into Italian; her father, Gabriel Rossetti, was a patriot, a poet and an interpreter of Dante to his generation; her brother, Dante Gabriel Rossetti, was one of the most rarely gifted men of this or any age—the leader and inspirer of the Pre-Raphaelite school of art, and a poet of the poets. It is an epoch in one's life to read his "Blessed Damozel" and his wonderful sonnets.

Her face is seen in many of her brother's paintings; in his famous "Girlhood of Mary Virgin" it is idealized; but in others her ripe, full beauty is shown at its prime. She was the queen of the Pre-Raphaelites, and had the men whose names have since become famous at her feet; but homage and praise affected her but little. She dwelt in an atmosphere of her own creating, and had a religion as exalted as a saint's. She lived with two maiden aunts, one of whom served as a nurse in the Crimean War. These gentle old ladies lived to be over eighty and were devotedly tended by their niece till their death.

She published her first book, "The Goblin Market," in 1866, the same year that Swinburne's "Poems and Ballads" came out. Was it a mere coincidence that the sweet, mystical singing was heard against the pagan passion of his poetry? That rare and subtle book, "The Prince's Progress," came next; then "Sing-Song, a Pageant," and a number of devotional works.

I cannot adequately convey the spell her poetry casts over one. In her longer poems, where she tells some deep truth in the form of a story, she is a symbolist; in the "Goblin Market" she tells the old, old story of tasting the forbidden fruit, but in her exquisite narrative the goblins tempt a young girl, instead of the serpent tempting Mother Eve. In "The Prince's Progress" she tells of the soul "meaning well but of purpose weak," who starts on his journey to his waiting and watching bride, but who is betrayed into wanderings after unworthy things, and when at last he reaches his princess, it is when she is borne from her palace,

"With covered face, the feet before,
This that coming takes his breath!
The Bride not seen, to be seen no more,
Save of Bridegroom, Death.

Veiled figures carrying her,
Sweep slowly by, yet make no stir;
There is a smell of spice and myrrh,
A bride chant, burdened with her name."

The lovely "Bride Chant" is too long to quote here, but the whole poem is set in that indefinable, mystical atmosphere that we feel in her brother's painting and poetry. Her writings are full of maiden figures—sometimes a princess, sometimes a lady in her castle, sometimes a "wave-haired" milkmaid, sometimes the girls in the cornfield—but always having an aroma of grace and beauty and dreamful sadness.

Her songs have the genuine lyric touch that makes them all but sing themselves. I wish I could quote "My Heart Is Like a Singing Bird," and "O Roses for the Flush of Youth," but space forbids. I will give one which is characteristic, for she dwells much on love and death:

"When I am dead, my dearest,
Sing no sad songs for me;
Plant thou no roses at my head,
Nor shady cypress tree.
Be the green grass above me,
With showers and dewdrops wet;
And if thou wilt, remember,
And if thou wilt, forget."

Her devotional poetry has a sincerity, a yearning, an intensity that sometimes is almost startling—it seems as though she laid bare the experiences of her own heart for our helping. Here is an example:

Love and love not; Lord, it breaks my heart
To love and not to love.
Thou veiled within thy glory, gone apart
Into thy shrine, which is above,
Dost thou not love me, Lord, or care
For this mine ill?
I love thee, here or there,
I will accept thy broken heart,—lie still!

Lord, it was well with me in time gone by
That cometh not again,
When I was fresh and cheerful, who but I?
I fresh, I cheerful! worn with pain,
Now out of sight, and out of heart;
O Lord, how long!
I watch thee as thou art,
I will accept thy fainting heart,—be strong!

"Lie still," "be strong" today, but, Lord, tomorrow!
What of tomorrow, Lord?
Shall there be rest from toil, be truce from sorrow?
Be living green upon the sward,
Now but a barren grove to me,
Be joy or sorrow?
Did I not die for thee?
Do I not live for thee? Leave me tomorrow!

Christina Rossetti's reputation is growing year by year; once she was known to but a limited few as the sister of Dante Gabriel Rossetti. Now she has a widening circle of readers and admirers, who prize her for her own exalted mind and rare gift of musical expression.

I. W. H.

Social Survey

Snap-shot of Congressional Situation

Play to party politics seems to be running rife in Congress. Juggling with big issues for the purpose of making political capital has checked almost all progress, even in such important matters as appropriation bills. The legislative bill, which carried the appropriation for the ordinary maintenance of the legislative, judicial and executive departments of the government, is still held up and the government functions are carried on by temporary continuances of the appropriations of the last session. The legislative bill was once passed, but received the Presidential veto because of two provisions, one abolishing the recently created Commerce Court, and the other fixing a seven year tenure of office for government employes under the civil service. Congress attempted to pass the bill over the veto, but failed, and now proposes to slice off the seven year tenure of office clause and send it back to the President. It is unlikely Mr. Taft will agree to the abolition of the Commerce Court, which is a pet of his own creation, and the bill is likely again to be vetoed. Upon the tariff question the President and congress seem to be at the widest divergence. Bills revising several of the schedules of the Aldrich tariff have been passed by both houses and either have or will receive the chief executive's veto. Mr. Taft bases his action on the fact that the reductions in the tariff are unscientific, not having been made through an investigation of the tariff commission. He says the reductions, in many cases, are such as will do injury to our business. The lower house, however, took the bull by the horns and passed the revision of the iron and steel schedule and the wool schedule over the veto of the President. The naval appropriation bill is still held up, but there is prospect that it will soon be taken care of. For many weeks the Democrats in the house held out for their "no battleship" program, while the upper house as firmly contended for the usual two battleships. Both houses recently agreed in caucus to accept the one battleship compromise which will release the appropriation bill. The question of free passage of vessels of American entry is still blocking the way of the Panama canal bill. Both houses appear to favor free passage of certain classes of American vessels and feel that such action would not be in violation of the Hay-Pauncefote Treaty. But the questions of whether railroad controlled vessels, trust controlled vessels, vessels engaged in commerce with our insular possessions, and those engaged in our foreign commerce shall be beneficiaries of free passage or not, has proved a knotty problem to solve and as a result the administration bill for the canal zone is still under hot discussion.

Success of Parcels Post Legislation

The incredible has happened! On Aug. 16 the house of representatives voiced its approval of a parcels post plan by an almost unanimous vote, to be exact, 218 to 4. For years the great express companies, which are an example of about as complete a monopoly as the nation's business affords, have prevented parcels post legislation from even serious likelihood of passage. But public demand triumphed, and it is almost certain that the country will soon have the coveted service. The senate recently passed a bill providing for a parcels post with what is known as the Bourne-Bristow zone system of charges. That bill was criticized in the lower house in part because it limited the weight of parcels to eleven pounds, because it does not provide for insurance and indemnification, and because it failed to provide for a collect on delivery system, both of carriage charges and the value of the article shipped. The house bill contains the Lewis plan for parcels post, which is similar to the Bourne plan in some ways. But it corrected the above faults as seen by the house. In brief the Lewis plan is: Parcels not exceeding fifteen pounds in weight shall be carried in the mails at the following rates: To any point in a county, or to a point in a contiguous county not over 100 miles distant, 5 cents for the first pound and 1 cent for each additional pound. To any point outside of this local zone, 6 cents for the first and 2 cents for each additional pound for the first 150 miles from point of consignment to destination, and an additional 1 cent a pound for each additional 150 miles. No charge for any distance shall exceed 12 cents a pound, and the present rate for four ounces or less shall be retained. Packages may be sent with the price of article and postage to be collected on delivery by the postmaster. In all except the local zone, distances shall be computed

from county seat to county seat. Board of three transportation experts is to direct operation of the system. Joint committee of three senators and three representatives is directed to investigate further the facility of a general parcels post, or postal express, and report at the next session of congress. Loss or injury of shipments shall be indemnified by insurance. The bill is now in conference of the two houses to adjust the differences, but will doubtless be returned and passed finally within a few days. The President has practically signified approval of the measure.

Suppression of the Bubonic Plague

A new and striking example of the efficiency of medical science to repel one of the most deadly forms of disease plague from our shores has been afforded for several weeks. The strict measures taken by the public health service have successfully prevented the bubonic plague, which has broken out in Cuba and Porto Rico, from spreading to our mainland. As is nearly always the case, the plague started in China—its practically inexhaustible storehouse. The officials in the health service have carefully watched its progress across the Pacific and around the lower end of South America, jumping from island to island and port to port. Its sudden appearance in the West Indies was the signal for prompt action. No incoming vessel is now allowed to land until it has been thoroughly fumigated to rid it of rats, which are the principal carriers of the disease germs. All vessels lying at anchor at any pier are required to have large rat shields on all hawsers and to keep guards at gang planks to prevent rats from landing. At the same time, war on rats has been declared in all coast cities, and a tremendous slaughter of rodents is the result in addition to keeping off the much-dreaded disease. Fifty cases of bubonic plague were discovered in the islands to the south of us, but so far as is known not a single case has broken out in the United States. This record is, to say the least, wonderful. The plague has not even caused any considerable alarm in this country, while but a few years ago the discovery of the disease in such close proximity would have filled the country with apprehension. The disease was then little understood. Its methods of communication were unknown, and it broke out in the most unexpected places, filling whole nations with terror. Then came a series of wonderful discoveries in the medical world in which the micro-germ which causes the disease was discovered and positively identified as germs carried in the bodies of rat-fleas. Rats, then, are responsible for spreading the disease, and again and again it has been proven that where rats are systematically killed or driven out, the plague cannot go. Thanks to that discovery, our eastern coast is today free both from the disease and the fear of it.

Labor Sunday in the Churches

Labor is the chief program of life. Its problems are related not only to commercial but social and religious interests. All questions affecting the rights and duties of labor fall within the legitimate province of the church for solution. In the new outlook which the church has had in recent years from the standpoint of social service, all labor movements have taken on a new meaning and awakened a practical religious interest. One of the most commendable things done to unify the labor interests with the aims of the church was the movement inaugurated seven years ago to institute a labor Sunday preceding Labor Day observance. Now the Federal Council Commission of the Church and Social Service recommends that churches of every name everywhere observe such a Sunday in the interest of the common cause of the kingdom. Already some 20,000 pastors have taken up the matter and will observe the day. This year, Sept. 1 will be the day observed. The whole movement is grounded in the thought that Labor Day should mean more to the nation than any celebration by the organized crafts. The church as a central fact in the community life has a part to do in dignifying labor and showing its relation to every man's social and spiritual welfare. The day observed by the church should be made much of and every legitimate means used to bring labor interests and the church into cordial sympathy. Every interest of labor should have some practical share in the program of the day and demonstrate to the community that religion and service are one and mutually dependent one upon the other. A helpful leaflet giving suggestions and subjects for the day is issued by the commission and may be had by writing to the secretary, Rev. C. S. Macfarland, 215 Fourth Ave., New York City. So great an influence as this for the good of both the church and organized labor should be taken advantage of by every minister, if not on the day indicated, as soon thereafter as possible.

THE CHRISTIAN CENTURY

Published Weekly by

The New Christian Century Co.

EDITORS—CHARLES CLAYTON MORRISON AND HERBERT L. WILLET.

CONTRIBUTING EDITORS—SILAS JONES, IDA WITHERS HARRISON,
ORVIS F. JORDAN, ELLIS B. BARNES.

Entered as Second-Class Matter Feb. 29, 1902, at the Post Office at Chicago, Illinois, Under Act of March 3, 1879.

SUBSCRIPTIONS—Subscription price \$2.00. If paid strictly in advance \$1.50 will be accepted. To ministers if paid strictly in advance, \$1.00 per year. Single copy, 5 cents.

EXPIRATIONS—The label on the paper shows the month to which subscription is paid. List is revised monthly. Change of date on label is a receipt for remittance on subscription account.

DISCONTINUANCES—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration of time paid in advance (unless so ordered), but is continued pending instruction from the subscriber. If discontinuance is desired, prompt notice should be sent and all arrearages paid.

CHANGE OF ADDRESS—In ordering change of address give the old as well as the new. If the paper does not reach you regularly, notify us at once.

REMITTANCES—Should be sent by draft or money order payable to The New Christian Century Company. IF LOCAL CHECK IS SENT ADD TEN CENTS FOR EXCHANGE.

United Religious Press Building
700-714 EAST FORTIETH ST., CHICAGO, ILL.

The Dignity of Labor

The true epic of our times is not "arms and the man," but "tools and the man," an infinitely wider kind of epic. The glory of the warrior is passing. His code of honor is being discredited. His idea of national greatness is becoming absurd. The producer is taking the place of the destroyer.

By labor a man earns the right to look the world in the face and demand protection for his person and his property. The idler lives by the grace of society. The laborer has something to give in return for what he asks. He helps to make available for all the bounty of nature.

Labor makes possible gratitude to God and to man. The laborer and the laborer alone is able to value aright the gifts of God. He takes the raw material and converts it into something useful for man. He learns that good work requires good material. The idler has no conception of the cost of civilization. He cannot understand that the output of mine and factory is something more than dead matter, that it represents human life.

Idleness is the mother of ignorance. The idle man may be shrewd; wisdom is denied him. Sydney Smith said with truth: "There are many ways of being frivolous, only one way of being intellectually great; that is honest labor." True, certain kinds of toil have seemed to be incompatible with intellectual vigor. Overwork leaves the laborer without ambition or strength for mental culture. That some of the world's work is done with small intellectual expenditure and that many persons are overworked cannot change the fact that work is at the basis of intelligence.

Labor builds character. The idler may be good-natured and free from vicious habits; he cannot be a good man. Goodness is more than agreeableness and the absence of gross sin. It is the habit of doing what is needed to promote individual and social welfare. "Avoid idleness," says Jeremy Taylor, "and fill all the spaces of thy time with severe and useful employment; for lust easily creeps in at those emptinesses where the soul is unemployed and the body is at ease; for no easy, healthful, idle person was ever chaste if he could be tempted; but of all employments bodily labor is the most useful, and the greatest benefit for driving away the devil."

That labor may reach its full dignity, the laborer must be trained for his task. Work poorly done is disgraceful to the man who does it and to the state that has allowed him to grow up without trained hands and cultivated mind. The prosperity of a nation depends upon the ability of its workers to use its natural resources to advantage. Ignorant, low-priced labor is the most expensive. The wares produced by ignorance are not in demand. The free man is he who does his work so well that the world cannot do without him. The free man produces the free, strong nation.

"Two men I honor and no third," says Thomas Carlyle. "First,

the toil-worn craftsman that with earth-made implements conquers the earth and makes her man's. Venerable to me is the hard hand, crooked, coarse, wherein, notwithstanding, lies a cunning virtue, indefeasibly royal, as of the scepter of this planet. Venerable, too, is the rugged face, all weather-tanned, besotted, with its rude intelligence; for it is the face of a man living manlike.

"A second man I honor, and still more highly: him who is seen toiling for the spiritually indispensable; not only bread, but the bread of life. Is not he too in his duty, endeavoring towards inward harmony, revealing this by act or by word through all his outward endeavors, be they high or low? Highest of all, when his outward and his inward endeavor are one; when we can name him artist; not earthly craftsman only, but inspired thinker, who with heaven-made implements conquers heaven for us!

"Unspeakably touching it is, however, when I find both dignities united; and he that must toil outwardly for the lowest of man's wants is also toiling inwardly for his highest. Sublimar in this world know I nothing than a peasant saint, could such now anywhere be met with. Such a one will take thee back to Nazareth itself; thou wilt see the splendor of heaven spring forth from the humblest depths of earth, like a light shining in great darkness."

Great as are these words of Carlyle, the disciple of Jesus has something greater to offer in praise of labor, and that is the example of the Master. Jesus was a worker. He chose as his disciples workers. Where he is appreciated, the man who works is honored. His missionaries are apostles of labor. [Midweek service, Sept. 4. Gen. 3:19; Lev. 19:13; Ecc. 5:12; Jas. 5:1-6.]

S. J.

Some Hypothetical Questions

SUBMITTED TO THE CHRISTIAN CENTURY.

I. If you had been present as an apostle on the day of Pentecost and had preached as the apostles preached: "Repent and be baptized every one of you, etc.," and if there had been one who asked you the question: "What do you mean by 'baptized'?" what would you have answered him?

II. If, on one of the "days" thereafter, when the Lord was adding to the "church" daily those who were being saved, one had been found to have only been "sprinkled," but had believed and was penitent, would you have counted him as a member of the church in Jerusalem?

III. If you had lived at the same time, and had been associated with Alexander Campbell, what reformation would you have urged and in what respects would you have claimed there was need of reform seeing that the members of the Presbyterian, Methodist, and Congregational churches were already Christians and their churches were churches of Christ?

IV. Suppose I am preaching for a Christian church of forty members, and I get them to agree to admit "pious unimmersed"; shortly thereafter sixty such are admitted to membership; the unimmersed are then in the majority; for some reason I resign; the question of my successor is discussed and the name of a Methodist preacher is proposed and he is elected. He begins his work and in a short time proposes that the church be attached to the Methodist conference and be known as the First Methodist Church. This also is carried. Would this procedure be "all right" in your opinion?

I believe these questions are pertinent and fair. They can be answered briefly. I presume you will have no hesitancy in doing so.
Corona, Cal.

J. D. HOUSTON.

I.

The Christian Century would have explained to such an inquirer that to be baptized meant to be inducted or initiated into the Church of Christ, the community of those who believed in Christ and who thus constituted His "body." Peter's exhortation might just as well have been worded thus: "Repent and be initiated into the Church of Christ, every one of you, for the remission of your sins and you too shall receive the gift of the holy spirit."

II.

This hypothesis is conceivable only by a strain of the imagination. It is highly improbable that a convert at that time would have been sprinkled. Custom had so well established immersion as the form by which initiation into a religious community was administered that it would occur neither to candidate nor apostle to administer the rite in any other way. The very name "baptism" by which this sacramental initiation was denoted had been taken over from the form by which it was traditionally performed. The root meaning of the word "baptize" was "immerse." Its use in the sense of "initiate" or "induct" was an instance of the sign giving its own name to the thing signified—a not uncommon phenomenon in the development of language.

So that when, in the opening days of the church, the converts were being baptized, it is unlikely that any variation in the formality of administration would have been adopted. We

would naturally have suspected, therefore, that deception or indirection of some sort was being practiced if one should claim that his initiation into the Church had been solemnized by sprinkling. And we would naturally insist upon his baptism being made regular before counting him a member.

Fortunately in the circumstances of that day he would himself be even more desirous to make his initiation regular than would the Church that he do so.

It should be made clear that the hypothetical person described in the question is in an entirely different situation from unimmersed Christians of today. A historic departure from the primitive manner of initiation has since then been made. A great majority of Christians are taught to regard sprinkling as regular. Much confusion and uncertainty prevail with respect to the primitive form, both as to the question of fact and as to the importance of the fact.

Besides, the status of modern unimmersed Methodists, Presbyterians and the rest is not a subject of doubt. They are members of the Church of Christ, recognized by us all as such.

III.

If we had lived in Alexander Campbell's time we would have urged the same great reform that we urge today and that he and his father, Thomas Campbell, urged in their day.

We would have declared, as did they, that the divided condition of the Church of Christ is a scandal to the cause of Christ; that it betokens a misconception of the gospel and a certain disloyalty to the Church's Head.

We would have pointed out, as did they, how impotent a divided Church is to bring in the Kingdom of God in the world.

We would have made it clear, as did they, that in the great essentials of Christianity the divided churches of Christ are in agreement; that the things over which they differ are non-essentials.

We would have made a plea, as did they, for unity upon the basis of these essential evangelical agreements, allowing freedom to individual opinion on the non-vital things over which the Church is divided.

We would have pointed out two methods, as did they, by which these essentials could be determined: First, an examination of the basis of unity upon which rested the Church described in the New Testament; and, secondly, an examination of the fundamental unities of the living Church of Christ.

We should have been perfectly confident, as were they, that if we followed either of these methods without error we would reach the same conclusion, because the living Church of Christ is the New Testament Church—if it were not it could not be the Church of Christ; and we would use both methods of finding the true basis of unity so that the results of each method would reveal and check our errors in the use of the other.

We should have found, precisely as did they, that the ground of unity in both the New Testament Church and the living Church was common, personal faith in and loyalty to the Person, Jesus Christ, and we should have declared, as did they, that it was a sin against Him for those who accepted Him and whom He had received to refuse to receive one another.

We would have traced the whole sectarian order, therefore, as did they, back to the single root of disloyalty to Christ.

We should have felt, as did they, that to participate in this sectarian order was to participate, in our degree, in the disloyalty in which it was rooted.

We would, therefore, have striven to establish congregations, as did they, which should have no part nor lot with sectarianism, union churches, which, as Alexander Campbell said of the first church his father established, would receive into fellowship "all whom God would receive into heaven."

In establishing such congregations we would have striven earnestly, as did they, to abandon every vestige of the denominational order: like them, we would have abandoned denominational creeds, denominational names, denominational ecclesiasticism, denominational devices and inventions, denominational communion, denominational forms of baptism, denominational terms of fellowship; in short we would have striven to restore the essential New Testament Church, the primitive Church of the Word and the living Church in the world, which lay under the denominational order like the common denominator of many fractions.

Had we been contemporary with the Campbells we should have made mistakes in so great a reform, as did they. Our mistakes would no doubt have been much more numerous and serious than were theirs. But, living a century later than the Campbells, it

reflects no great credit upon us nor discredit upon them to indulge the fancy that had we lived contemporaneously with them we should have avoided at least two of their mistakes. One of these was an intellectual mistake, the other was a mistake in practice.

The intellectual mistake was in Alexander Campbell's conception of baptism. To him it was equivalent to immersion, a physical act. To him the word "baptize" in the New Testament meant "immerse." To be immersed in water, therefore, was a command of Christ, a condition of forgiveness of sin, a prerequisite to membership in the Church of Christ. In this Mr. Campbell was in error. Immersion is not baptism—it is the form by which baptism was administered in the early Church and ought to be administered in the modern Church. Immersion was not commanded by Christ. It is not a condition of pardon nor a prerequisite to membership in the Church. We call this an intellectual or academic error because the practical consequence of this conception, namely, the practice of immersion only, in the administration of baptism, finds abundant sanction apart from this legalistic theory. The fundamental purpose to practice Christian union leads to the exclusive practice of immersion whether Mr. Campbell's theory of baptism be accepted or not.

The other error of Mr. Campbell was an error of practice, and has wrought serious injury upon the character of the movement which his father inaugurated. This was the mistake of enforcing a denominational test of membership in churches that by their fundamental purpose were striving to abandon all denominational tests of membership. Those who though not immersed were members of the Church of Christ, never denied by Alexander Campbell to be such and explicitly affirmed by his father to be such, Mr. Campbell refused to receive into the churches he was establishing unless they submitted to immersion. He thus made it more difficult to gain admittance into the churches he was establishing than to gain admittance into the Church of Christ. This was the very essence of sectarianism. It was tantamount to enforcing a human creed, and, as conceived by Mr. Campbell, an erroneous creed at that. But whether erroneous or correct as a creed, it was a violation of the fundamental purpose to practice Christian union. No matter what theory of baptism an undenominational church may hold, it cannot refuse to receive into its fellowship any Christian, any member of the Church of Christ, without thereby forfeiting its undenominational character.

From this statement of our views we believe our inquirer will be able to infer easily enough what we would have done if the suggestion in his question were more than a mere hypothesis.

IV.

We do not know whom Mr. Houston refers to by the term "pious unimmersed." A Buddhist is a pious, unimmersed person. A Unitarian is pious and usually unimmersed. If, as seems probable from the context of the inquiry, Mr. Houston refers to those who are not now generally admitted, but whom The Christian Century would heartily admit to full fellowship in Disciples' churches, we shall have to substitute "unimmersed Christians" or "unimmersed members of the Church of Christ" for his non-committal term.

The Christian Century favors receiving no one into church fellowship who is not a member of the Church of Christ. And, like Thomas Campbell and the apostle Paul, it favors receiving all whom Christ has received. The fact that many of those whom Christ has received have not been immersed gives us absolutely no warrant for withholding from them our fellowship. Our reason for extending them our fellowship is that we may aid in answering our Lord's prayer that all his followers may be one, and in obedience to the apostle's admonition, "that there be no schism among you." If, actuated by this motive, Mr. Houston received sixty unimmersed Christians into a congregation of forty immersed Christians and the union church under the vote of the majority decided to become a Methodist church, several things would need to be said:

(a) It should be pointed out that this church was playing the part of a parasite. Its growth was attained not by evangelism but by proselytism. It lived on the life-blood of already existing churches of Christ and neglected the primary function of a church of Christ, namely, to make disciples and to baptize them.

(b) If it should be suggested that the majority of unimmersed Christians over the immersed might have been brought about not by receiving members one at a time but by receiving an entire congregation of sixty members, then it should be said that such a union could better have been accomplished by a frank mutual understanding between the two congregations, as congregations,

providing not only for the basis of union and the procedure of the united church, but setting forth the controlling motives for such union. If this were plainly done the outcome described in the hypothetical question would be highly improbable.

(c) In either case, it would be clear that Mr. Houston, the pastor of this union church, failed to do his duty effectively. In failing to make disciples and to baptize them he lost many an opportunity to impress upon the unimmersed the singular beauty of immersion, and thus without argument or dogma to create in many of them the desire to be immersed. Had he done this the ratio of the immersed to the unimmersed would have been materially changed, the increase of the immersed by evangelism being reinforced by the decrease of the unimmersed by rebaptism. Besides, the pastor failed to do his duty in interpreting to his people the high ideal of Christian unity. Had they been instructed, the unimmersed members of the church would have been quite as unwilling as the immersed members to forfeit their union character.

(d) It is extremely unlikely and certainly inadvisable that a church committed consciously to the ideal of practicing Christian union should call as pastor a man who is not heart and soul consecrated to that ideal. The hypothetical Methodist preacher in the inquiry was manifestly a sectarian-minded man, consulting from the very beginning the interests of his denomination rather than the interests of the Kingdom of God in that community.

(e) It is extremely unlikely that a movement to transform the union congregation into a Methodist church could be pushed far without resulting in division. Those who could not conscientiously adopt Methodist practices would probably continue to maintain a church, howsoever weak and struggling, upon a New Testament basis.

(f) But all this aside, if we accept the hypothesis literally there is but one judgment that can be pronounced upon that church: It departed from its ideals; it was disobedient to the heavenly vision; it abandoned the practice of Christian union and went back into the practice of sectarianism. It thus ceased to be a part of that movement making for the reunion of the divided body of Christ. No Christian movement can guarantee the perpetual loyalty of its congregations to its ideals. A movement to practice Christian unity is no less secure against such losses than any other Christian movement.

Neither Unprejudiced nor True

The Christian Evangelist announced in a recent issue that it had received from A. C. Smither, its managing editor who was traveling in California, an "unprejudiced" report on the situation at Berkeley, Calif., and that this report would appear in the forthcoming issue.

Readers of our St. Louis contemporary have had this report in their hands several weeks. It has been copied by other papers and commented upon significantly. To those who have taken Mr. Smither's report at its face value *The Christian Century* is impelled by facts in its possession and in justice to the church and pastor at Berkeley to say plainly that the report is neither unprejudiced nor true.

That it is not unprejudiced any discerning reader can detect. It reeks with prejudice. The managing editor's wish is obviously father to the alleged facts embodied in his report.

But the more serious aspect of the report is that it is not true. Mr. Smither says four things:

- 1 That in the three months since the church voted to practice Christian union the attendance has greatly decreased.
2. That the finances are running behind.
3. That the pastor and his ardent supporters had claimed, before the resolution was adopted, that "a very large number of unimmersed persons were waiting to be added to his church."
4. That not a single unimmersed Christian has been added to the membership since the resolution was adopted.

We do not hesitate to call these statements untrue because they ignore vital facts in the situation which, when taken into account, show an entirely different picture. Mr. Smither did not explain that he made his visit to Berkeley in the summer vacation time; that the university is closed, its students and faculty gone, and that the church membership, including the pastor himself, is on vacation. The facts are that up to the time of the summer hegira Mr. Loken's congregations were as large and sometimes larger than he had ever enjoyed.

The unfair attitude of mind in which Mr. Smither conceived his report is indicated by the adroit praise he bestows upon Mr.

Loken's ministry before "he became infected with the open-membership bacteria." He says:

Soon after his acceptance of the pastorate of the Berkeley church that congregation began to take on new life. The congregations filled the house, the Sunday-school grew and every department of the church thrilled with renewed zeal and energy. There was a feeling of great satisfaction throughout the entire state over the success of his work and many believed that his ministry in that important center would become monumental and historic.

But now

The attendance at both church and Sunday-school has greatly decreased. Whereas a few months ago great throngs were in attendance upon Pastor Loken's ministry, today his audiences are said to be pathetically small.

Mr. Loken's congregation was never large enough to be described as a "throng." His church, while stronger under his leadership than ever before, has never been so vigorous and substantial as the above description implies. And certainly its summer congregation is "pathetically small" only as the shrunken congregation of any church during the vacation season is pathetic.

As to the finances, we are informed by an officer of the church that there has never been a year in its history when there was not a considerable deficit during the vacation time, and that often money had to be borrowed with which to pay the bills. The deficit this summer is smaller than usual, and gives not an iota of warrant for Mr. Smither's representation.

That the pastor had claimed that a "very large number of unimmersed Christians were waiting for the opportunity to unite with the church" is flatly denied. Mr. Loken made no such representation, nor was he under any such illusion. It is unthinkable that the doors of any church should be besieged by those against whose admittance the church made explicit provision. The conclusion that Mr. Smither and other writers draw from the fact that there is no such pleading multitude awaiting the opening of the doors is puerile. He asks, Why then open the doors? But every clear-headed reader of Mr. Smither's logic must have asked himself, How can Disciples expect other churches to be clamorous to practice Christian unity with us when we decline to practice it with them? Is it not first our duty to put our churches on an undenominational basis, frankly and heartily, confessing our desire and purpose to practice Christian unity? This, we are sure, was the conception entertained by the Berkeley church and pastor in opening their doors to receive all whom Christ had received.

Three reasons may be given why no unimmersed Christian has been received into membership since the doors were opened. The first is found in the vacation season, during which time all churches under ordinary conditions receive but few accessions. The second is that any such prospective member would hesitate to cast in his lot with the church until it was made plain beyond peradventure that he was wanted, and that he would not be an occasion for contention; he could with difficulty be assured of this so long as there existed a minority hostile to receiving him. The third reason is that the pastor, out of Christian consideration for the minority and in a humble spirit of conciliation, determined not to further agitate the congregation at this time by proceeding to act under the resolution so overwhelmingly adopted. This attitude on Mr. Loken's part deserved praise instead of caricature from Mr. Smither. The half-dozen persons who have expressed a desire to unite with the church and whom the pastor might have received were advised to wait until time and further thought should bring the minority and the majority into Christian harmony again. What Mr. Smither calls the "great patience and forbearance" of the minority is admirable indeed, but it is fully matched by the patience and self-restraint of the majority. And both stand in sharp contrast to the ungodly counsel proffered editorially by Mr. Smither when he advised less than one-third of the congregation to start a lawsuit against their brethren for possession of the church property. Certainly the reason the Berkeley church is not divided today is due to the Christian forbearance and love of the members and pastor of the church itself and not to any influence of our St. Louis contemporary which has from the start done its utmost to cause division.

—Some one has named as the seven wonders of the modern missionary world: (1) Large gifts of money. (2) Spread of English language. (3) Modern travel. (4) Mingling of races. (5) Growth of education. (6) Progress of religion. (7) Regeneration of the individual.

EDITORIAL TABLE TALK

Social Evangelism

The Methodist Federation for Social Service has recently developed a somewhat new type of evangelistic campaign. The Rev. Harry F. Ward, secretary of the federation, was able to put both his theoretical training and his practical experience to the test in some interesting experiments in the state of Indiana. At Elkhart, a railroad town of 20,000, some socialists attending a district conference, requested a meeting on some aspect of social Christianity. Mr. Ward was invited and held meetings for two nights, with the socialists taking a collection and paying the expenses of the meetings. In Terre Haute, a manufacturing town of 50,000, he held a labor parliament under a joint committee of ministers and representatives of the Central Labor Union. The union paid for 10,000 cards of invitation and distributed them in factories. Meetings were held in three downtown churches, concluding a four weeks' campaign by the Ministerial Association. At Muncie, a factory town of 25,000, meetings were held for five nights in the courthouse, again under the united auspices of the Ministerial Association and the Central Labor Union. All elements were represented. The meetings in these various towns were extensively treated in the local press, editorials, headlines, and front-page space, bringing them to many beside those in attendance. The results were most interesting. Many men were at the meetings who had not been to church for years. The preachers were put in touch with these men and with the industrial workers generally. They took a new attitude toward the church and religion, some saying that they would go back and work in the church. Several Jews and men who call themselves atheists said, "If this is Christianity, we will be Christians."

"More Room for Games"

On our table lies the prospectus of one of our popular schools for the coming year. It is a work of art, most attractive to the eye and undeniably "taking" in its exhibit of beautiful grounds and handsome buildings. But what first caught the eye was a picture of a former building in process of demolition, underneath which was the notice that its removal would provide "more room for games." As ten of the fifteen full-page photogravures shown had to do with athletics we could not repress a smile. Remembering the old regime, when splitting the kindling, filling the wood-box, riding the colt and going fishing once a week constituted our "athletics," we found it difficult to realize modern pedagogic conditions when they have to pull down the school to make "more room for games."

Murder and Gambling

It is said, upon what appears to be good authority, that the men who shot the gambler Rosenthal to death because he exposed their partnership with the municipal police, went immediately to a gambling-house known to them all and spent five days there at roulette. When that term was concluded every one of them was "broke," and "the house" had the \$5,000 which was the price of blood. In his famous series of "Lectures to Young Men," delivered by Henry Ward Beecher when he was in his first pastoral charge, he preached a sermon upon the hardening effects of gambling, taking as a

text the soldiers' casting of lots for the garment of Christ. What an illustration of that theme we have in the case of these gamblers of to-day, who can shoot down one of their own intimates for a stipulated sum and immediately stake that sum upon the spinning of a wheel!

Stranded Actors

The unemployed ministers may be a large company but think of fifteen hundred players stranded in Chicago with nothing before them but debt and want. The secretary of the allied theaters reported one week that within the preceding thirty days forty theatrical companies had been blown on the rocks and all their members were applying to him for employment or financial aid. The stage offers glittering prizes to its favorites. The pulpit offers none. Many a prima donna gets as much for two songs as the average minister for fifty-two sermons. But there are more blanks in the actors' hat than in the ministers'. The worst case of stage-madness would be cured were the victim of this folly to spend twenty-four hours in Chicago during the coming season in the company of these entertainers-out-of-a-job, unemployed, in what they expected to be their best season.

Mistaken Views of Great Men

An enterprising book firm in the east has been for some time issuing a series of "true" biographies. It has dealt with such careers as those of Washington, Jefferson, Webster, Lincoln and others. The fact is that it is easier to get a true view of a candle than of the sun. Effulgence is as blinding as darkness. All successful men are more or less apotheosized after death. It would be some gain to the courage of to-day if the defects of yesterday were better understood and more frankly acknowledged. The history of the church has not been one continuous revival in America, and many a man has gone forth as a revivalist because he was a spent force in his own pulpit. Samuel Hopkins, the great preacher of Newport, R. I., during the revolutionary period, failed to receive a member to his church on confession of faith for the last three years of his ministry, and Jonathan Edwards, saint and philosopher as he was, received no accessions by confession or certificate for a longer period. The wonderful thing about the Bible is that it tells us of David's sin, Solomon's fall, Peter's denial, Thomas' doubt and Paul's lack of success in certain cities. But we have not so written the lives of their successors. The more is the pity.

"La Gaule fait des Gaulois"

The French proverb tells us that "France makes men Frenchmen." The saying is as philosophical as pithy. The customs, institutions, ideals of Paris, for example, will remold the immigrant who becomes a resident. It is our hope that America will do as much by her incoming millions. But America can only make Americans of them if they break out of "little Italy," "little Poland" and all the other "little" places into which America is divided. Put them into a common "melting pot" and they will combine, but not otherwise. In the same way, one may say, the church makes Christians. It does not make Christians of those who never enter it, never mingle with its citizens, never

breathe its air. The chosen means of grace is "the communion of the saints." The church member who associates wholly with worldly companions will show less of the Christian spirit than the man, professedly of the world, who chooses his friends from and makes his home among those who love the Lord.

Pure Milk for Chicago

By a vote of 49 to 9 the Chicago city council has adopted an ordinance which means cleaner and purer milk for the city. There has been a feeling for some time that the Chicago public has not been getting the kind of milk that it should have. It is to be hoped that the ordinance in part as follows will work some reform. Every bottle must be plainly marked "inspected" or "pasteurized" to show to which grade it belongs. Inspected milk may be produced only in dairies inspected by the health department and receiving a department permit subject to the condition that every case of contagious disease in connection with the dairy shall be reported at once. Permits will be issued only to dairies to which department inspectors give scores of 65 or more points out of a possible 100 on equipment and methods. Before June 30, 1913, the producers must file certificates showing their cows have been inspected by a competent veterinarian and are free from tuberculosis and other infectious diseases. Rules are prescribed for equipment and methods as a basis for the scoring. Milk produced in conformity with standards slightly lower than these from dairies scoring at least 55 points and under less stringent regulations must be pasteurized. The efficiency of the pasteurizer must be approved and in case of dispute this question is left to arbitration between the owner or operator and the department. All milk coming into Chicago must be kept at a temperature at least as low as 60 degrees, and after June 1, 1914, at a temperature not higher than 55 degrees. No milk failing to meet the requirements of one of these two grades will be permitted on sale in Chicago.

Pension Bill Passed

The U. S. Senate recently passed the big pension and the army bill. The Senate yielded to the demands of the house for the abolition of the pension agencies throughout the United States and passed the \$150,000,000 pension appropriation bill, with a provision for the abolishment of the agencies Jan. 31, 1913. The Senate passed the army appropriation bill carrying \$94,000,000, a bill replacing the one originally passed which was vetoed by President Taft. The amendment made to the Senate pensions bill in regard to the abolishment of the agencies will end a dispute which has held up the payment of over \$9,000,000 of pension payments due Civil War veterans on Aug. 4, and has thrown the financial operations of the pension bureau into chaos. Under the amendment the payment of all pensions will, after the date named, be made directly from the pension bureau at Washington. At present the bureau has nothing to do with the actual payment to veterans, the checks going out through the hands of the eighteen district pension agents. The change will abolish eighteen \$4,000 jobs, and result in the retirement or the removal to Washington of several hundred district clerks. A saving of about \$250,000 in administration of the pension

laws is expected to follow. Old soldiers and present ones will now get the pay for which they have been waiting some time.

Parcels Post

The Senate has passed the post-office appropriation bill carrying in the neighborhood of \$160,000,000. The bill has established a parcels post and also permits employees of the post-office to organize, provided they do not affiliate with any outside labor organization. The only change made in the bill after it was reported to the Senate was an amendment providing that whenever post-office employees work overtime they shall be paid in time instead of money. The bill provides a flat rate of 12 cents a pound for parcels regardless of the distance carried. The Senate in its bill divided the country into eight zones with a graduated rate of from 5 to 12 cents a pound, the limit of weight of packages to be eleven pounds. For rural routes and city delivery the rate is 5 cents for the first and 1 cent for each additional pound up to the limit permitted. The differences between the two houses are vital and it will require time and patience to reconcile them.

Boxing at the Berlin Olympics

We knew it was coming. There are sportsmen and there are "sports." The second do not care a rap for any contest into which the brutal does not enter. Golf offers sufficient pleasant excitement by its natural hazards for a gentleman but not for a gambler. He must see "a dollar-a-hole" or the result has no charm for him. The Olympic games have begun to attract the attention of the class who care nothing for feats of strength or endurance unless somebody "draws blood." So the question whether at the next meet, that is at Berlin in 1916, boxing shall constitute a part of the program has been "referred to a committee." The decision of that committee will mean that these sports are to be continued under the direction of gentlemen or surrendered to the bruisers. Despite all fine-spun theories as to what boxing "might be," it always is brutal, always has been brutal, from the days of the Trojan bully, Dares, to the last ring-fight of the black bully, Jack Johnson. The admission of boxing to the list of legalized games means the eventual and rapid suppression of the games themselves.

Temperance in India

Temperance has done wonders for India, says Gen. Lawson of the British Army. Drink is hard on a man any place but owing to the climate alcohol means death to the man who uses it in India. Twenty-five years ago a clergyman started the idea of a temperance association in India, and this work had surprising results. There were very few teetotalers in the old days, but now nearly half the army in India are teetotalers. In 1889 1,174 soldiers died in India and in 1910 only 310 died. It was, the speaker thought, due to the temperance movement. In 1889 no fewer than 1,800 men were invalided from India; in 1910 the number was only 400. In 1889 there were on 1,200 total abstinens in India; in 1902 there were 32,000. In the army, as in civilian life, the great bulk of crime was due to drink. In 1902 there were 15,000 court-martials in the army. In 1910 there were 6,400 court-martials. Fines for drunkenness in the army in 1904 amounted to 24,000 pounds (\$120,000); in 1910 it amounted to only 17,000 pounds (\$85,000). Good conduct medals were issued to soldiers who had served a certain number of years and had no bad entries in their defaulters' sheets and had not been drunk. The number of good conduct medals in 1904 was 2,200, and in 1910 it was 4,580, which showed

again that the temperance movement in the army was having its effect.

Demonstration Against Vice

There will be a large parade in Chicago as a demonstration against vice on September 28th. There will be banners, floats and the paraphernalia necessary to make a big success of the affair. The paraders will be divided into sections for the men, the women, the boys and small children. The Catholic temperance cadets and the various churches will participate in the march, as likewise will other organizations representing churches, societies and all sorts of reform bodies. Thirty thousand persons are expected to march, as the indications are that a much greater number will participate than in the temperance parade of three years ago, when 20,000 people marched.

Mr. Lorimer's Expenses

It is expensive business ousting United States senators. It is found that the expenses of the last investigation of Mr. Lorimer to the government will exceed \$100,000. The committee decided to recommend the government counsel in the case, John J. Healy and John H. Marble, be paid \$10,000 each for their services. At a meeting it developed that Mr. Lorimer's expenses were in the neighborhood of \$130,000. He submitted a bill for Judge Haney for legal services of \$75,000. Mr. Healy, of counsel for the committee, put in a bill for \$30,000 for his services. Mr. Marble, his associate, leaving the amount of his compensation to the discretion of the committee. It was thought by members of the committee that the bill submitted by Mr. Lorimer would be reduced materially, and that the committee would not recommend a larger appropriation for him than \$50,000. At the conclusion of his first trial, a bill to compensate him for expenses incurred was introduced, but it did not pass the Senate. In view of the fact that he was forced to defend himself twice, certain senators argued that he should receive an allowance from the government. At the last, however, his friends on the committee declined to present a claim for him.

Europe Interested

European countries have expressed a widespread determination to participate in the Panama-Pacific exposition to be held in San Francisco in 1915, according to Dr. Frederick J. V. Skiff, head of the Field Columbian Museum, who has just returned from a three months' sojourn across the ocean. Dr. Skiff is also director-in-chief of the Panama Exposition. While in Europe, where he went on a purely personal mission, he visited the capitals of many of the larger countries, inspecting many of the representative museums in foreign lands. In speaking of the Panama Exposition, Dr. Skiff said: "I learned with a great deal of satisfaction that a great number of the foreign countries have determined to participate in our exposition which is to be held in San Francisco in 1915, in commemoration of the opening of the canal across the Isthmus of Panama. Many of the lands have signified their intention by written word of representation, both by exhibits and by other methods, and many representatives of foreign countries assured me personally of their intention to participate. The feeling seems to be general throughout all of the European countries."

Suffragettes Sentenced

Mary Leigh, the suffragette who was tried last week on the charge of wounding John E. Redmond, leader of the Irish parliamentary party, with a hatchet she had

thrown at Premier Asquith's carriage on July 19, was sentenced to five years' imprisonment. Gladys Evans, whose sentence was reserved, after she had been found guilty of setting fire on July 18 to the Theater Royal in which Mr. Asquith was scheduled to speak the following day on home rule, also was sentenced to a term of five years. Lizzie Baker, charged with being an accomplice of Gladys Evans, pleaded guilty and was sentenced to seven months' imprisonment.

—A report comes from St. Louis that in an effort to offset the demoralizing effect of Sunday automobile "joy riders," the St. Louis Y. M. C. A. has engaged an automobile clergyman and a cornet soloist for use Sunday afternoons. Every Sunday afternoon the automobile will proceed slowly along the thoroughfares most used by "joy riders." The cornetist will attract the crowd with his music. When a sufficient crowd has been collected the minister will preach on Sabbath observance. The plan is to reach both the automobile parties and the crowds that usually line the streets to see the gay parties whiz past. A good idea. Carry religion to the automobilist and those who envy him if they will not come to you.

—Rev. P. S. Henson, for years the great and popular pastor of the First Baptist Church in Chicago, has returned to again make this locality his home after being away many years. He will reside in Evans-ton. Doctor Henson for almost twenty years was pastor of the First Baptist Church of Chicago. Doctor Henson was born in Fluvanna county, Va., on Dec. 7, 1831. He was educated at Richmond College and the University of Virginia. He studied law, entered the ministry, and became pastor of the Broad Street Baptist Church in Philadelphia before the Civil War. He resigned from the ministry in 1908. Since then he has been active in literary and missionary work.

—Infantile paralysis in Los Angeles has so alarmed the city health officials that they have distributed 45,000 circulars giving its history and symptoms. The city health commissioner has asked the council for \$5,000 with which to prepare a quarantine station for the children attacked by the scourge. 173 cases of the disease, thirty-three of which resulted in death, have been reported to the authorities. The council has issued an edict excluding all children under ten years of age from all public playgrounds. It also has ordered that no child under 15 be permitted to enter places of entertainment or Sunday-schools.

—Hungarian suffragettes are rejoicing at the unexpected prospect of the admission of a large body of women to the right to vote. The draft of the new parliamentary franchise bill, which has been submitted to the cabinet for approval, provides for giving votes to women who have passed certain state examinations and to those managing their own estates or who are otherwise economically independent. The first category would include an army of postal, telegraph and telephone employees and school teachers. Probably 150,000 women would be enfranchised under the proposed law.

—How fascinating to watch the development of an idea. Between the ox cart and the automobile—a thousand years. Between the row-boat and the ocean steamer—a thousand years. Between the stage coach and the railroad train—a thousand years. Between the bow and arrow and the revolver—a thousand years. Between the country store and the departmental store—a thousand years. Between the cave and the cathedral—a thousand years.

The Wedding Ceremony

By William E. Barton

About so often in the year comes a timid knock at the pastor's door, and there stand without two blushing young people asking if the minister has an engagement for some particular evening. They have the unimpeded right-of-way to the study; for them are put aside profound sermons and deep meditations, while the minister hears their plans for the prettiest, most original, and dearest little wedding that ever has occurred. I have looked upon this procession of young people for something over twenty-five years, and still it has the charm of endless novelty. All the world is interested in weddings, and so I venture to chat with my brethren in the ministry concerning those that are to occur in the days to come.

A Civil Contract.

Marriage in the United States is a civil contract between one man and one woman. No minister is legally necessary. The function of solemnizing a marriage belongs to an officer of the court, as to a judge, or justice of the peace, and if a minister accepts the responsibility he does it as an officer of the court, and under the license issued by the authority of the state. In England, where church and state are one, a minister of the Established Church must marry a couple who come to him with the required legal authority. In this country his position is not mandatory, and he is at liberty to decline to solemnize a marriage for good reason. At the same time the minister is to receive a license as presumptive evidence that a marriage ought to be performed and is not to treat it cavalierly, as if the state had no share in the responsibility. Here, as everywhere else, the minister should render unto Caesar the things that are Caesar's, and be punctilious about filing his own certificate with the duly constituted authority. Most ministers are careful about this, but once in a long time a minister is found who is careless in the legal aspects of his work in solemnizing marriages.

A Simple Wedding.

For a simple home wedding no rehearsal ought to be necessary. The young people can be told the few things which they need to bear in mind. The minister arriving a few minutes early can make the preliminary survey of the rooms and be sure that everything is in readiness so far as he is concerned. Theoretically he is not in charge of any part of the proceedings, excepting the religious ceremony itself. Where there is a master of ceremonies, the minister is to respect his office and communicate through him with the musicians when he is ready for the service to begin. Often however, in home weddings there is no master of ceremonies and the minister will be relied upon to see that everything goes well. He should do this without being officious, or too much tip-toeing around and squeaking of his boots, but having ascertained that all is in readiness he will indicate to the musicians the time for the beginning of the wedding march, see that the young girls who are to stretch the ribbons are in place and ready, and generally be sure that the few preliminary matters are quietly and tactfully arranged. After the wedding he will have very little to do, but there are a few simple details before the wedding which someone needs to see to, and while they are not the minister's responsibility he should have them in mind and without very much

moving about or giving of orders be sure that they are attended to.

A Rehearsal.

A church wedding nearly always requires a rehearsal and the rehearsal is very nearly as formidable as the wedding and often much more trying. The young people come to it singly or in couples and often some of them come late, and frequently they come romping or giggling and with the idea that the rehearsal is something of a lark. The minister has not much to do until all of them are there; then he should speak a few pleasant but firm and dignified words concerning the rehearsal itself as a preparation for the wedding and ask them to be attentive and forego their fun so that all the details of the preparation may be carefully arranged. It is not his business to drill them in the wedding march, nor to match the couples in the bridal party, nor tell them where to stand. There should be a master of ceremonies who does this. Yet the minister should know how to do it and in almost every wedding his judgment will be needed at one point or another. If he needs to change or over-rule an arrangement he should do it tactfully, not interfering with little whims of the young people, excepting for good reason, but still keeping the service free from solecisms and pranks.

A Nightmare.

The wedding march is a nightmare to many a minister and to most bridal parties. If the tempo were not so frightfully slow it would be very simple and easy, but it is very hard to keep step to such slow music and even after a minister has done it so many times that he can keep step to the wedding march in his sleep, he will find it difficult to teach young people to do so the first time they try it. He who has the responsibility for training young people in the step will often make it easier for them in the beginning if he sings the melody of the wedding march to the words, Left—and Right—and Left—and Right—and so on.

The Ring.

The young people need some instructions in the matter of the ring. If the ring passes from the best man to the bridegroom and to the minister and they hand it with gloved fingers there is an excellent chance of losing it. All danger of this is avoided if the ring is always dropped into the palm of the hand and no attempt is made to hand it from one set of fingers to another. I have officiated at many weddings and never have experienced the loss of a ring. The minister sometimes faces an awkward question in closing the wedding rehearsal. He must be careful not to pronounce them husband and wife. He may say, "If you shall repeat these covenants tomorrow I will then pronounce you husband and wife."

Shall there be a prayer at the rehearsal? Yes, always, and let it come in the regular place for the prayer in the service. Let the young people kneel for the prayer. It is in every way better than for them to stand. Let the prayer be a simple, earnest prayer that the intervening hours may be hours of blessing, filled with their own sweet, expectant joy, and that the wedding itself may fulfill the hopes of the young people and their friends. My experience is that the prayer at the rehearsal is often one of the most beautiful, impressive and helpful features of the wedding festivity.

Informality.

Some ministers like what they call "a delightful informality" in their wedding services. Informality is well in its place, but a wedding is no place for flippancy, or carelessness, or foolish experiments. It is better to have a simple, dignified form and adhere to it, not stiffly nor rigidly, but with sufficient precision to avoid carelessness or induce mistakes. I have seen some otherwise beautiful weddings spoiled by the slatternly way in which the minister did his part.

I have said that the minister has little to do after the service is over, yet sometimes he can exert a quiet influence that is of great value here. He should discourage the throwing of rice. It is unpleasant and dangerous, but the throwing of confetti and the general merriment, even if it tends to innocent boisterousness, need not give him any particular concern, nor call for words of reproof. A minister whose people know him and love him and trust him can make his influence felt in all ways where it is really needed and most ministers are tactful and helpful. Few people know how much ministers really do to save weddings from embarrassing and unpleasant incidents. In this article I am suggesting only a few of the many ways in which thoughtful ministers are constantly helping their people in what is properly an experience of great interest not only to the contracting parties themselves, but to their friends and to the community.

Notes

—Rev. Len G. Broughton, the Baptist clergyman announces plans for the remaking on American lines of the London church to which he was recently called—Christ Congregational Church, made famous by the late Rev. Dr. Newman Hall, and well known to Americans. The former Atlanta pastor now proposes to establish at Christ Church a nursing and dispensary work which may develop, he hopes, into a hospital. He would also found a training school for Christian workers and send them out to mission lands. Finally he would grade his Sunday-school on the American plan. He asks \$55,000 and states that Christ Church people have subscribed \$12,000 of it. His appeal is now made to London and all England. Dr. Broughton has issued a handsome brochure, illustrated, entitled "The Future of Christ Church."

—The report comes from Salt Lake that moving pictures presenting the history of the Mormon church in as favorable light as possible are being prepared at a cost of about \$50,000. Under the direction of Mormon leaders a scenario is being prepared by theatrical men and Mormon historians, and soon a company of about 50 fine actors will be brought there from the Pacific Coast to take leading parts in the performance that is to be caught by the machines. They will be reinforced by several hundred Mormons, among whom will be some of the pioneers who came to the Salt Lake valley with Brigham Young. A Los Angeles firm is doing the work but the indications are that the church is back of the enterprise.

—The saddest hour in the history of the race is that hour when a great soul fails to respond to the voice of destiny. Thackeray affirmed that every time he thought of Dean Swift it made him think of a falling empire.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

Do Women Like Figures?

"It is extraordinarily difficult to find a woman ready to stand alone or to take financial responsibility," said Lady St. Davids at the conference the other day of the Association of Women Clerks and Secretaries, when a committee was formed to start a society for women clerks and secretaries under the insurance act. "Oh, no, nothing to do with money," they will say. "Anything but that."

Much the same opinion is held by Mrs. Ayres, Purdie, the well-known accountant, and the first lady to be admitted to the membership of the London Association of Accountants. "When I was first admitted to this body," she said, "there was some trepidation among the members of the council lest the innovation might result in a whole army of women seeking admission. So far, these fears have proved groundless. This is one of the few professions for women that are not overcrowded. My own experience is, that the majority of women do not like responsibility or figures or work on their own initiative. One girl who came to me with the idea of becoming an artied pupil, suddenly changed her mind and said she thought she would like embroidery better. Another recoiled with horror (and she was a university graduate, too) when she found she would have to sign a three years' agreement. 'Oh, I couldn't do that,' she said. 'I might want to marry before then; but I would not mind tying myself up for eighteen months.'

"Of course, a girl who has one eye (and that the best one) concentrated on marriage and the other one on business, is not likely to succeed in a profession like ours, which needs all a girl's faculties and attention.

"I don't think accountant's work sounds romantic enough for the average girl," said Mrs. Purdie with a laugh. "She likes something more sentimental. She thinks figures dry and uninteresting."

"And do you find them so?"

"Not at all. I love the life. It is full of variety and interest, and brings one in contact with all kinds of people. It develops initiative and resource. For a girl with a love of mathematics and a legal type of mind, it is full of possibilities.—London News.

Women and the Presidency

While the campaign managers are confining their arguments and appeals to the male voting population of the nation and will continue to do so until the polls are closed in November, it should not be forgotten the women are going to cut a very important figure in the selection of a president of the United States this year. It is quite possible that they may decide the election.

It is estimated that about 1,250,000 women will be entitled to vote in the presidential election of this year. This is about one-fourteenth of the probable vote for all the candidates. Women vote in California, Idaho, Colorado, Wyoming, Utah and Washington, states having thirty-seven votes in the Electoral College. Neither of these states is pivotal by any means, but all of them are debatable, and it is conceivable that in closely contested election their votes may decide the issue. California alone has 672,000 women entitled to vote. In that state the fair sex predominates by a large majority, a peculiar fact in the face of the

general impression that women are scarce in the far west.

There is a prospect, too, that three other states may be added to the list of those in which women may vote before the Ides of November. Oregon, Wisconsin and Kansas will vote on equal suffrage amendments in September with a healthy prospect that all three states will vote for the enlargement of the franchise. These states have twenty-seven electoral votes, which added to the thirty-seven in the five western states would make a total of sixty-four votes in the college of 531 electors, or more than one-ninth. Presidents have been elected by very narrow margins in the Electoral College and it would seem that the campaign managers might do well to devote a little special attention to the woman vote this year.

Woman's Doings

—Virginia Christian, a negro, and the first woman to be put to death in the electric chair in Virginia, was executed early last Friday. Governor Mann refused to yield to the entreaties for clemency by several Chicagoans. The murder she committed was a brutal one, nevertheless if she had been white she would not have been put to death in Virginia or any other state.

—Mdlle. Clotilde Luisi, doctor of law of the University of Montevideo, has been appointed minister from Uruguay to the court of Brussels. She has presented her credentials to King Albert and will now rank at court with other ministers of foreign powers.

—Mrs. Margaret Deland is spending the summer in or near London and is reported to be greatly pleased by the popularity of her books among the English people. Mrs. Deland has finished a new Dr. Lavendar story, the title of which will soon be announced.

—Miss Jane Addams is to be the chief organizer of women for the Roosevelt-Johnson campaign. Miss Addams also is to be one of the principal speakers for the Roosevelt-Johnson campaign. It is the purpose of the Roosevelt managers to have Miss Addams as the principal speaker in the states where women vote.

—Mrs. Kate Ferrell, of Cheswick, widow of John Ferrell, a rescue worker of the United States Bureau of Mines, has received from Washinton a check for \$1,080 granted by special act of Congress. When the Cherry valley mine took fire and the escape of scores of men was shut off by flames, Ferrell went into the mine, led the imprisoned men to an unblocked chamber, through which they escaped, and then died of asphyxiation.

—Mrs. Robert La Follette and Mrs. Champ Clark have come out strongly in opposition to the death penalty. "I am opposed to capital punishment on general principles," said Mrs. La Follette. "I am unalterably opposed to capital punishment," said Mrs. Champ Clark. "The seven executions recently by New York state are a striking example of the social inefficiency of the death penalty."

—Mrs. Leander Stone, pioneer Chicagoan, organizer of several charitable institutions and widely known for her philanthropic work of fifty years, died last week. She was 81 years old. Her first active charity work was

the formation of the "Mitten Society" in 1861, which sent clothing to union soldiers during the war. She was the first woman admitted as a member of the Humane society and she was the organizer of the charitable organization society, the Floating Cholera Hospital association, and the benevolent band of South Side women who aided the distressed in the winter following the great fire of '71. For twenty-three years she was president of the Young Women's Christian Association, establishing the Travelers' Aid for the protection of girls, and was at one time vice-president for Illinois of the International Board of Women's Christian Associations. She served on the board of managers for the Columbian exposition.

An Outline of Work for Women

The following are some of the things which the National Federation of Women's Clubs hopes to accomplish during the two years that Mrs. Percy V. Pennybacker will serve as president:

Secure legislation for the betterment of defective children.

Aid in bringing about the abolishment of prison contract labor.

Secure the appointment of women police in the larger cities of the country.

Aid in bringing about the establishment of higher ideals in the drama and on the professional stage.

Appointment of experts by the state educational boards to place sex hygiene in the curriculum of every normal school.

Aid in the establishment by the government of national parks.

Aid in the enforcement of pure food and quarantine laws.

Aid in the fight against the white slave traffic and enforcement of the laws against that crime.

Aid in bringing about the uniform marriage and divorce laws.

Aid in securing accurate registration of births and deaths.

Aid in the plans for medical inspection in schools, for school nurses and for out-of-doors schools.

Aid in bringing about the study of Bible literature and the placing of Bible study upon the programme of literary clubs.

Appointment of clubs to co-operate with agricultural colleges and economic organizations for the study of economics.

Aid in bringing about conservation of natural resources and the prevention of the curtailment of the forest preserves.

Aid in the furtherance of the good roads movement and the construction of a great national highway to be known as the Lincoln highway.

Aid in co-operation with the government in erecting a monument at Panama in commemoration of the completion of the Panama canal.

Aid in the plan for studying political science as a preparation for citizenship in clubs.

The federation also went on record as its recent biennial convention as protesting against the comic supplements of the Sunday newspapers. It also registered a protest against imposing any legal disability on women that is not imposed on men.

THE HIGH CALLING

BY CHARLES M. SHELDON

AUTHOR OF "IN HIS STEPS."

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CHAPTER XIII. (Continued.)

But when that snapper it was a hopeless task. Before any of the party knew what to do the now maddened team was thrashing up the gorge. The result was only a question of the law, if there is any, of accidents. Nobody ever knew just what did happen in detail. Paul and Esther said afterwards that they jumped, although they had always said they never would jump out of a runaway wagon. Helen clung terrified to her seat until the hind wheel on her side of the wagon was splintered and the wagon box fell down and she found herself flung up against the bank. Clifford jumped for one of the horse's backs, hoping to stop them by reaching their bridles, but his foot caught on the dashboard and he fell, just missing the wheels as he rolled down the trail. Bauer was the only one to remain in the wagon. Just as Clifford made his unsuccessful leap the tongue snapped. The horses tore themselves loose from the wrecked wagon and swept in a frenzy of fear through the gorge, banging the fragments of tongue, whiffletrees and harness about them, and what was left of the wagon came to a stop between two big boulders, with Bauer clinging to the front seat with white strained face wondering if the rest of them were all killed.

Clifford picked himself up and came limping along to where Paul and Esther were sitting. He was all right himself excepting a few minor bruises and was overjoyed to find that Mr. and Mrs. Douglas had escaped serious injury. But when the three of them came to Helen they found her almost in a swoon.

"I think I sprained my ankle," she said with a faint attempt at a smile.

"Thank God we are not all killed!" exclaimed Esther, but before she could say another word Helen had fainted. Her father and mother were busy over her, Bauer had run up with a water canteen and Clifford was ruefully regarding the wreck of the wagon when the sound of wheels was heard.

"There's Peshlekietsetti," he said. "We'll have to put Miss Helen in the chuck wagon. But how on earth are we going to get to Oraibi now?"

A large wagon turned the bend and the driver pulled up sharply. It was not Peshlekietsetti, but the tourist party from Canon Diablo. Bauer, as he anxiously stood by Mrs. Douglas trying to restore Helen, was conscious that a group of astonished and interested tourists had climbed down from the wagon and had come up to the scene of the accident. As he looked up he saw Van Shaw and heard him say, "Why, hello, Bauer! Didn't expect to see you here. Had bad accident, haven't you? Anything we can do to help?"

CHAPTER XIV.

"It's very kind of you, and—" Mr. Douglas began. It is astonishing how commonplace most people are in moments of accident. Paul had never seen Van Shaw, did not know him in the least and simply saw a good looking young man dressed in a serviceable camping suit, who had appeared at a moment when help of some kind was imperatively needed. "You seem

to be acquainted, Felix. One of your classmates at Burrton? Oh, you're the Pittsburgh party?"

Felix hesitated and Van Shaw saved him the trouble of an introduction.

"Yes, I'm Van Shaw, you know. Our outfit can take care of everything without any trouble. Mr. Douglas of Milton? You're with the Tolchaco party, aren't you? Yes, we'll be glad to be of service."

Van Shaw's glance travelled to Helen, who, after a brave effort to keep from fainting again, had finally succumbed and lay back against the bank. Her mother was calm, and although this was the first time in all Helen's life that she had ever shown any such physical yielding to pain, Esther accepted the situation, and with Paul's help did the only thing obvious and soon had the girl resting, after the fainting spell, in one of the chuck wagons belonging to Van Shaw's party.

After that, events seemed to follow in a natural sequence that could not reasonably have occurred in any other way. The frightened horses soon overtook and ran into the wagon in front. Masters and Walter caught them and as soon as possible came running back up the gorge, panting and fearful. Their surprise and relief when they learned that no one was seriously injured were great. The broken wagon was, however, such a wreck, that not even Elijah Clifford's ingenuity could repair it sufficiently for use, and, with the exception of a few serviceable pieces, it was left behind. The two parties, brought together by the quick process of accident, at last continued the journey in company, but for Felix Bauer a cloud had come up over the clear sky of his pleasure. He had never been able to endure Van Shaw, and it was exasperating to him and annoying to Walter to be under any obligations to one who, back in the old school, had moved in another circle and lived according to other moral codes.

Van Shaw on meeting Walter had simply said, "Hello, Douglas! Great place this old desert, hey?" He did not wait for Walter to say anything but rattled on. "This snake dance we're going to is said to be a corker. It's a beastly old distance to come to see it. I don't mind. But the camp grub gets the mater pretty bad."

The other members in the Pittsburgh party were Van Shaw's mother, just referred to as "mater," his aunt, a Mrs. Waldron, two young men, friends of Van Shaw, Mrs. Waldron's two nieces and a cook and three drivers. They had fitted out at Canon Diablo and crossed the Little Colorado at the upper ford several hours after the Tolchaco party had passed, but owing to better equipment in the matter of horses and wagons they had overtaken the latter just as Touchiniteel and his two Indians had entered the gorge.

By noon the wagons were all out of the gorge and in full view of the Crested Buttes. Helen was resting as well as could be expected but was evidently in great pain. Masters, who was something of a doctor and surgeon, did the best he could with the simple remedies he carried, but declared the sprain to be a very serious

one, and, at a little consultation held at lunch time, the feasibility of abandoning the trip and turning back to Tolchaco on account of Helen's condition was discussed.

When Helen heard of it she emphatically objected.

"I don't feel sure of that. It seems very comfortable. I don't want the rest of you to lose the enjoyment of the trip on my account. The only thing that worries me is the fear I am causing trouble to these other people."

The "other people," represented by Van Shaw and the young men friends, were near the chuck wagon when Helen made this last remark. Van Shaw hastened to assure her that no one was put out in the least by her presence there.

"I don't feel sure of that. It seems to me that more than one person must have been 'put out' of here when I was put in. I take up a great deal of room and I am sure there were some seats in this wagon."

Van Shaw protested that his party had two extra saddle horses and that as for himself he preferred to walk. He needed the exercise.

The other young men joined in gallantly. Miss Douglas was free to ride in any or all of the wagons as long as she chose.

Helen smiled at all of them impartially and expressed her thanks to Van Shaw in particular. Felix Bauer, who with Walter was standing in the group with the rest during this little conversation, wondered for the first time in his life if Helen Douglas was a coquette. If she knew Van Shaw as well as he and Walter knew him would she smile so sweetly at him, and on such brief acquaintance? To Felix Bauer the whole thing was incomprehensible. Even allowing something for the swiftness with which acquaintances can be made in the desert during a camping experience, especially under circumstances favored by such an accident as had occurred, it still was not seemly that a girl like Helen Douglas should even in the slightest degree encourage the attention of fellows like Van Shaw.

Felix was so disturbed by his own feelings over the affair that during the whole of the afternoon he avoided the wagon where Helen was. Once, however, as he looked back to his indignant surprise he noted Van Shaw driving the team and turning about from time to time as if to converse with Helen, who was lying on a camp bed under the canopy cover which had been pulled back on account of the heat, so as to allow Helen a glance now and then of some passing point of interest. Once Felix was sure he heard her laugh at some remark made by Van Shaw in comment perhaps on Touchiniteel's curious sailor made costume.

As soon as he could get a chance to speak to Walter, Felix gave voice to his feelings, for the time being entirely forgetful of the very important fact that up to this time he had never by word or look betrayed to Walter his feeling for his sister.

"Do you see that?" he spoke to Walter as they walked along together a little dis-

tance from the wagons. The men had nearly all got down to walk over a piece of particularly hard going for the teams.

Walter looked over in the direction of Helen where Bauer was looking as he spoke, and shrugged his shoulders.

"Yes, but what of it?"

"You know Van Shaw?"

"Well, I don't like it, of course, but Helen is old enough to look out for herself."

"Do you mean that you are willing to have her become friendly with him?" said Felix, his simple clean mind horrified at the apparent indifference of Walter to Van Shaw's general looseness of moral habits as they knew him in Burrton.

"Well, what can I do?" said Walter with some show of irritation. "Do you want me to go back there, politely ask Van Shaw to stop the team, and say to Helen in his hearing: Dear Sister, the young man who is amusing you so finely this afternoon is the son of the greatest and most notorious railroad wrecker in America. He himself is known in the school at Burrton as the fastest and most vulgar youth in the institution. He drinks, he gambles, he is famous for the number of indecent stories he can tell, he has his rooms adorned with pictures of variety actresses, he has no high aims in life and never earned a cent since he was born, although he spends several thousands of dollars every year which his father makes for him by ruining other people. In short, sister, he is the last young man in all the universe with whom I, your brother, would desire you to become acquainted. Therefore, I am going to ask Mr. Van Shaw to wait until, with the help of Mr. Bauer who knows all these facts about Mr. Van Shaw as well as I do, we transfer you from this wagon to one of ours, although owing to our comparative poverty as measured by this Pittsburgh outfit our wagons are not at all fitted to carry beautiful young ladies who have sustained severe ankle sprains." Do you want me to go over to Van Shaw and get off a speech like that in order to save Helen?"

Bauer stared at Walter in solemn surprise. Then to Walter's surprise he said curtly:

"Every word of it is true."

"Yes, but you can't always say everything that's true. I wish for the life of me that Van Shaw had never put in an appearance. It has spoiled the trip for me. Besides, you never can tell what a girl will do. They're all romantic and, above all, unreasonable. Van Shaw is good looking and he's got money coming to him like the sand of this desert. And I don't forget a story Clifford was telling us this morning. It was about some American girl very much like Helen, in a book, who said to another girl that all she wanted of a husband in New York was a man to go down town in the morning to earn enough money for her to spend up town in the afternoon."

"You don't mean to say that your sister has any such ambition as that, do you?" asked Felix even slower than usual.

Walter looked at him curiously.

"You don't know Helen very well. She is very ambitious, and she has great respect for wealth. She thinks money can do most anything in this old world. There's no telling what Helen will do when it comes to marrying. I can't imagine her marrying a poor man."

"I would rather see her married to Touchiniteel than to Van Shaw!" said Bauer with a savage outburst that accelerated his speech and changed his entire countenance.

Walter looked at Felix again, with the same curious regard.

"You seem to be a good deal disturbed over the matter, old man. What difference does it make to you whether Helen marries Van Shaw or Touchiniteel?"

Bauer turned his face toward Walter with a look Walter never forgot. They were walking near one of the ruins of an abandoned village. Pieces of broken pottery and grinders were littered over the ground. Felix motioned to Walter to go farther up into the mound where these ruins were scattered.

"We can catch up with the teams. The folks will think we are looking for specimens," he said. Walter anticipated Bauer's story as he sat down by him and, in the midst of an ancient cliff dweller's century old debris of a home, heard his chum's simple story. After it was told in Bauer's slow but in this case intense manner, Walter said:

"I'm awfully sorry, old man; but I don't believe you stand a ghost of a chance with Helen."

"I don't suppose I do," assented Bauer humbly. "But you can see now why I feel as I do and what it means to me to see a fellow like Van Shaw with her. It is not only torture to me. I think some one ought to tell her."

"Tell her what?"

"About Van Shaw. Such men have no business to make love to pure girls like Helen."

Walter remonstrated.

"It's absurd, Felix. He isn't making love to her. Nonsense."

"He is!" said Bauer with a passionate burst that astonished Walter. "You do not know him as well as I do. I am acquainted with Van Shaw's history through the Raines-Bracken affair. You were not at Burrton when that happened. Nothing but the fear of losing some of old Van Shaw's legacies to the school prevented young Van Shaw's expulsion at the time. I can't go into the affair, Walter, but it gave me a loathing for Van Shaw that I never can overcome. It isn't because I feel holier than thou or anything like that; God knows I am in need of his great forgiveness; but it seems as wrong for us to leave your sister unacquainted with the real character of Van Shaw as it would to let her play with one of these rattlesnakes we are going to see in Oraibi the day after to-morrow, not knowing how deadly they were."

"Who'll tell her? Will you?"

"I? How can I do it? No. But it would seem quite the thing for you or your mother—"

"Mother doesn't know him," Walter interrupted somewhat curtly. "I don't see how I can say anything." Walter went on, with the caution many schoolboys feel about telling on others. "I really believe Helen is capable of protecting herself. And one of the quickest ways to get a girl interested in a man is to hint that he is not as good as he might be."

"That's your philosophy imbibed from your six best sellers," retorted Felix. Walter was a constant novel reader. "I am going to have a talk with your mother about the whole affair. She will know what to do."

"Will you tell her how you feel about Helen?"

Felix winced.

"She knows already."

"Oh, you have told her."

"No, she knows without my telling."

"Have you spoken to Helen?"

The color swept up over Bauer's face.

"No, and I never will."

"Does she know?" Walter persisted,

"I looked at her once," faltered Bauer,

and for the soul of him Walter could not help roaring out at him.

As they rose to make their way to the wagons which had halted in a group to wait for them and others who had fallen behind, Walter smote Bauer on the back.

"Courage, old man. The case is not all hopeless. If you have got as far as a look, that's progress. What did Helen do?"

But Bauer drew into his reserve at this point and gravely refused to talk any more, and Walter did not venture to insist. Only, as they were going to their wagons Bauer simply said, "I shall tell your mother. It would not be right not to let her know."

"I don't know what mother can do about it," Walter replied dubiously.

"Mrs. Douglas is very wise," said Bauer. To that Walter made no answer, and they joined the rest of the party without further words.

That night the two camps were pitched close together, and two fires burned like red specks in the holes dug for the sagebrush and cedar roots. The chuck wagon in which Helen had been riding was left standing close by the tent pitched for her mother and Mrs. Masters. She seemed unusually cheerful and in answer to many inquiries assured all that she was resting easily and was nearly free from pain.

After the camp meal was over and the desert grey of the soft night had begun to wrap itself like an enveloping cloak about the two camps, as quietly and without warning of their presence natives of that weird tract of earth began to appear. When the camp was made there was not a hogan or any form of human habitation to be seen. But as Paul came back to the fire circle after helping Masters pitch the last of the tents he was astonished to see a dozen Indians, mostly young men, sitting on the sand close by. Masters spoke a word to them when he came up to the fire and one of the men answered briefly.

"They have come all the way from Leupp," he said to Paul. "Walked the entire distance of sixty-seven miles since sunrise."

"Do you know any of them?" Paul asked curiously.

"Yes, I have met one of the young men at Shungapavi. They are all going up to see the snake dance. It's the only feature about the Hopi that appeals to them."

Miss Gray began to sing; it seemed to Walter who was sitting on the Navajo blanket near her that he had never heard a voice of just that particular quality. It fitted into the surroundings wonderfully. The dusky faces with the inevitable headcloth of red or white were intent on hers, and when the song ceased and Walter looked up and around he saw the members of the other camp had come over and were standing or sitting about. Among the faces that were most noticeable to Walter was Van Shaw's. He was standing almost directly opposite Miss Gray, staring at her with a strange look as if he were in doubt of the reality of Miss Gray's presence in this group. It seemed to Walter that he was about to ask a question, but Masters, who at campfire was always intent on bringing his Gospel message to the miscellaneous audience he might not see again in many months, began to speak softly and affectionately.

The visitors from the outside world, including the party from Pittsburgh, could not understand one word. It was not that that moved them. But Masters was gifted with a splendid voice in full control. After he had been speaking ten minutes the figures about the little fire crept closer up and narrowed the circle. Master's face was eloquent. Tears rolled down his cheeks.

(To be continued.)

Church Life

RESIGNATIONS.

A. R. Adams, Lansdowne Church, East St. Louis, Ill., takes effect Oct. 15.

CALLS.

Paul Preston, Corydon, Ia., to First, Ft. Smith, Ark.; Accepts and begins work Oct. 1.
George W. Watson, Lima, O., to Lafayette, Ind. Accepts.

L. N. D. Wells, East Orange, N. J., to High Street, Akron, O. Undecided.

E. E. Kneedy, Watertown, to Aberdeen, S. D. Accepts.

H. C. Armstrong, Yale Divinity school, to Harlem Avenue, Baltimore.

C. E. Jackson, Dublin, Ga., to Bailey Avenue, Chattanooga, Tenn. Accepts.

I. W. Lowman, to Granite City, Ill. Accepts.

EVANGELISTIC MEETINGS.

Prosser, Me., Lee Ferguson, pastor; A. L. Crim and his company, evangelists.

Salina, Kan., C. L. Organ and four assistants are engaged to begin a meeting in November.

Nocona, Tex., F. W. Strong, pastor; Nathaniel Jacks and sons, evangelists; 81.

Union Star, Mo., J. E. Stout, evangelist; 23.

Ladoga, Ind., W. H. Newlin, pastor; W. T. Brooks, evangelist; 50.

Adelaide, Australia, C. R. Scoville and party, evangelists; 130 first day, 337 in eight day, 2,025 since tour was begun.

Hammett Place Church, St. Louis, C. C. Garrigues, pastor, has decided to build a twenty thousand dollar edifice.

Transylvania University has decided to remit all tuition fees of the sons and daughters of ministers who study there.

H. H. Peters spoke on American Missions at Sullivan, Ill., Sunday, Aug. 19. The Sullivan Church is looking for a preacher.

The new edifice built by Houston Heights congregation, Houston, Tex., was dedicated August 11. O. M. Pennock is pastor. He also organized the church.

British churches are enjoying an evangelistic campaign by James Small of Kansas City. Mr. Small is a Britisher himself having been baptized by Dr. W. T. Moore when the latter was preaching in London.

Dean Sherman Kirk, of Drake University, has been supplying the pulpit of First Church, Ft. Smith, Ark., during the summer. He will return to Des Moines by the middle of September.

Bethany College is made beneficiary of Texas farm land worth from \$35,000 to \$50,000 by the will of William R. Carle of Wapello, Ill., a former resident of West Virginia. The property consists of 14,000 acres, most of it in timber.

Oklahoma Christian University has changed its name to Phillips Christian University in honor of the late T. W. Phillips who gave somewhat generously to its endowment. It is understood the heirs of Mr. Phillips will continue their father's benefactions to the western institution.

President Joseph L. Garvin, of William Woods College, Missouri, writes enthusiastically about the prospect for next year's attendance. Many pupils are being enrolled. Mr. Garvin says, "We believe advertising pays and hope to do more of it in the future than in the past." We venture to say that the policy of advertising upon which the

school embarked this year has brought the college to the attention of the brotherhood as never before and will bear fruit in all the coming years.

Secretary McCash informs us that regular two-cent fares to Louisville will obtain in the Western and Central Passenger Associations, but that the Southeastern and Southwestern Associations, including all the territory south of the Ohio river and southwest of the border of New Mexico and Colorado, will give one and one-third fare; and by the deposit of the tickets at Louisville for validation and the payment of one dollar the time limit will be extended to Nov. 11.

W. D. Endres, pastor at Kirkville, Mo., says that there are more than 2,000 students in the state normal school and the Osteopathic College there. He requests parents and pastors to send him the names of students belonging to the Christian church. He will gladly look them up and render any pastoral or friendly assistance within his power. Mr. Endres believes young people should be advised when leaving for college to take their church letters with them and to become active members in the church in the college town.

County meetings in the sixth district of Missouri, are now being held. The superintendent of the district, Ralph E. Alexander writes of the good gatherings of Callaway and Shelby counties. Other meetings will be held as follows: Ralls County, at Perry, August 21 and 22; Randolph County, at Higbee, August 27 and 28; Boone County, Sept. 2 and 3; Marion County, at Hannibal, Sept. 10 and 11; Lincoln County, at Elsberry, Sept. 12 and 13; Pike County, at Frankford, Sept. 16, 17 and 18; Scotland County, at Memphis, fifth Sunday in September.

F. E. Smith, pastor of Second Church, Cedar Rapids, Ia., writes a hearty report of the Cedar Rapids Summer Bible Conference, just closed. An attendance of more than 150 registered. President J. A. Marquis of Coe College has been the moving spirit in the conference, and, with others, has plans to make it, for this section, what Northfield and Winona are in theirs. The speakers were worthy of an ambitious institution. From three to five lectures were given by such men as Bishop Lewis of China, Dr. Snowden of Pittsburg, Dr. Griffin, author and student of the East, Shailer Mathews, Dr. Ross of Union Theological Seminary, Dr. Coburn of Meadville Seminary, and Dr. Cope, secretary of the Religious Education Association. These, with others, provided a program worthy of any assembly. Plans have been made to reach many more ministers and workers next year. The time will be the last week in July.

Plain Words on a Plain Evil.

Many ministers are speaking strong words these days in condemnation of the present styles of women's dress. One of the most discriminating and effective was that of Finis Idelman in Central Church, Des Moines, Ia., who declared that while the wearer might have no such intention, it was clearly the conscious purpose of the original designers of such garments to accentuate the sensuous lines of woman's figure. Earle Wilfley of Washington, D. C., says that present feminine fashions with respect to tight-fitting skirts are so immodest that they make men wonder if the wearer is not purposely trying to attract attention.

Young women clad in more decorous garb than the so-called tube skirt rarely if ever are troubled by the masher.

Transcript From a Minister's Autobiography.

An Ohio minister about to move to another field publishes the following in his parish paper. It, no doubt, is a transcript of his autobiography: "What interesting experiences a minister sometimes has. He gets a call to a church. He breaks up, sells what he can, ships the remainder, pays railroad fare for his family, reaches the new place, drifts about for a time boarding wherever he can get board, or where he can afford to pay the price, finally moves into his new home. He finds that his furniture does not fit, and that things needed most in the new place are the very things he hasn't got. He takes what little money he has left, or writes back to some former friend and borrows enough to furnish the new place. After a few years, moving time comes 'round again. He gets a packer to come 'round and give an estimate on loading his goods. In the meantime he finds out the railroad rates. By this time he decides that he cannot afford to move the goods and pay his fare out of town on what he has saved during that pastorate, so he decides to sell. By the time he gets through with this he is ready to order his coffin, provided he has been able to get enough for his furniture to pay for one. Articles for which he paid fifty dollars must be sold for fifteen. Articles that cost thirty scarcely bring twelve, and so on down or up, until he wonders why he did not give it to the packer and mover and railroad, and go off and hide and save the bother. Ministers ought to have shares in every moving van, packing house and railroad in the United States, for they certainly bear their part in keeping them up. And yet there are people in the church who, in their prayers assure the Lord if he will only keep the minister humble, they will keep him poor. They certainly have a great many interests ready to help them out."

A Thrilling Report

The following stirring reports from Secretary Stephen J. Corey will thrill the hearts of the whole brotherhood:

"Steamship Oregon, Congo River, Irebu, Africa, July 3. Dear Brethren: We expect to reach Bolenge day after tomorrow. We go into Ikoko to-day, the station of American Baptists on Lake Tumba. We have had a most delightful voyage. The Oregon is a splendid boat—nothing excels it on the river. Dr. and Mrs. Jaggard are in charge on this trip. The crew of fifteen or twenty are nearly all Bolenge Christians. Have visited five stations on way up river. A splendid work is being done among these poor people. The American and English Baptists speak of our work as the most successful on the Congo. The missionaries have planned a full program for me, which will take all my time up to date of sailing from Matadi.

"Jaggards are to go to Monieka with one of the new men. The other goes to Lotumbe with Herbert Smith, and stays there with Hedges when he returns. 901 baptisms this year. Will have conference of all missionaries and go over all problems."

Four days later he writes again. This is the greatest report we have ever received from the mission fields:

"Bolenge, Congo Free State, Africa, July 7th. We arrived safely Friday morning. All are well here and very busy. The July conference, just closed, has been quite remarkable. 209 were baptized yesterday. There are about 65 evangelists and their wives in. They brought with them over

600 from the villages. Some came six days' journey. The work is indeed wonderful. Every one down river told me that our mission was the marvel of the Congo, and it is so. The people are very poor, but they show great love for God in their simple way. They are happy in giving. Of course, there are problems. The elders and deacons here and the native congregation are severe in discipline. They withdraw fellowship for the use of tobacco or the arranging of the women's hair in the heathen fashion, but the people come back in penitence. 1,247 in Sunday-school.

"This is a wonderful work. Services began with prayer-meeting at five o'clock this morning, and did not close until nine to-night. At 8:30 this morning Hensey, Jagard, Holder, Hobgood, Mark Njaji, Bufe and I baptized 209 in the mighty Congo. There were 1,247 at Sunday-school and 1,400 at church. I had the privilege of preaching to the people on "The Christian Life a New Life." Hensey interpreted. These are simple people, many of them from the back villages, with little clothing on, but they love the Lord. At the roll-call and thank-offering Friday night, with over 1,000 present, they filed two bath-tubs, six offering baskets, and the corner of a room. There were rods, money, chickens, ducks, bows and arrows, skirts, cloth, food, fruit, dishes, mats, and much else. All had a share. A boy who had walked six days wearing a loin cloth gave a shirt. 800 at Endeavor meeting. God is with these people. We are expecting great things at Longa, Lotumbe, and Monieka also. Stephen J. Corey,

We suggest that these communications be read in all the churches and Sunday-schools next Sunday. They will instruct and inspire the people.

A. McLEAN, President.

\$10,000 For Ministerial Relief

September is the closing month of the missionary year, and has always been a good month for receipts to our ministerial relief work. We want it to be better than ever this year, for the very good reason that the needs of the work are annually increasing. And certainly the care and support of these old soldier-saints involve the church in a responsibility that a Christian conscience cannot ignore. This is one of the church's first duties, involving the essential principles of our Christianity. We may neglect some things without serious injury either to others or to ourselves, but, building as we are upon the service and sacrifice of our now aged and disabled ministers, we cannot neglect their needs without allowing them to suffer and thereby to bring discredit upon ourselves. Because of the needs and principles thus involved, we want ten thousand dollars for this work within the next thirty days, that is by September 30. This \$10,000 will secure an additional \$4,000, and this will bring the total receipts for the year to about the minimum of the necessity. And brethren, there should be no failure in these receipts. We cannot afford it. This is our last opportunity to call your attention to this matter before the close of the year and we hope you will give it your immediate and sympathetic consideration. Interest yourself to see that your church sends an offering before September 30th. If this cannot be, then send your own personal offering without fail. If you could realize how much suffering is daily endured by some of our good old people because of indifference to this ministry, you would answer this appeal with promptness and with liberality. We hope we meet in every reader of this appeal an open and responsive Christian heart. Make your exchange pay-

able to Board of Ministerial Relief, and address 120 East Market Street, Indianapolis, Indiana.

A. L. OMCUTT, President of the Board.

Illinois

Evangelist Lew D. Hill is in a meeting at Donahoe Prairie.

A new house of worship is being proposed for Sterling where Charles Stevens ministers.

D. H. Shanklin who preaches at Athens is in a promising revival meeting at Cornland, begun the middle of August.

J. W. Robbins, formerly of Massachusetts, is the new pastor of New Bedford Church, one of the strongest of Illinois' country churches.

Kimmundy Church enjoyed the ministry of Mrs. Lew D. Hill on a recent Sunday. Mrs. Hill is engaged in evangelistic work with her husband.

The congregation at Thomson is joining with other churches of the community in a union revival meeting held in a tent. The pastor is G. E. Scheerer.

Dixon Church is loaning its minister, S. Elwood Fisher, for a revival meeting at Pine Creek in September—the second held by Mr. Fisher for this church.

Rock Falls Church is to be housed in a new edifice built of concrete. The old building will be placed at the rear of the new auditorium. The work is already progressing. Roy A. Miller is the pastor.

Winona Assembly in Indiana is becoming popular location for Disciple pastors in recent years. Among those attending this year from Illinois are John R. Golden and F. W. Burnham of Springfield and Stephen E. Fisher of Champaign.

Pittwood Church, of which S. H. Kuntz is pastor, has reorganized its official board and is now revising its membership record. If this were done in many churches the

membership might not sound so large, but it might sound nearer the truth.

This is the last opportunity to announce the state convention at Centralia, September 2nd to 5th. If your notification has not been sent to the local committee it should be forwarded to Pastor A. L. Huff as early as possible. You should also make sure your church sends its one dollar to defray the convention expenses.

In accord with a custom dating back many years Vermont Church, where George B. McKee preaches, held its annual roll-call. The church is reported in the best of condition, a fine feeling prevailing. Recently the pastor's salary was increased, and this too unsolicited.

Rockford Church is progressing with its building movement. The selection of an architect fell on George W. Kramer of New York. Only about \$2,000 of the \$10,000 sought on the original canvass is yet to be subscribed. The plan is to erect an auditorium of brick which will appropriately combine with the incomplete structure in which the church has been meeting for several years. W. B. Clemmer, the pastor, is leading in the enterprise.

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